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Staying Open To God's Will Led Priest To Accept New Ministry As Diocese's Vicar General

**Photo And Text
By Bruce A. Tomaselli**

Adrian and Anna Thomas of Meyersdale have to be pretty doggone proud of their son, Father Alan E. Thomas.

The native of Saints Philip and James Parish assumed the position of Vicar General for the Altoona - Johnstown Diocese on August 19, 2015. He was appointed to the position by Bishop Mark L. Bartchak upon the retirement of Monsignor Michael E. Servinsky, who served as Vicar General since April of 2008.

Bishop Bartchak's confidence in him was enough of a reason for him to accept his new role, although with a bit of trepidation. "A part of my spiritual direction is staying open to the will of God," said the pleasant priest. "Sometimes God asks things of you with which you are not always comfortable," he said with a laugh.

Father Thomas said perhaps the Bishop looked to some of the hard experiences he's negotiated like the merging of the Cambria City parishes in Johnstown to become Resurrection Parish.

Also, spending seven years at Saint Stephen Parish in McConnellsburg and Shade Gap,

he understands the needs in the more rural areas. "I really enjoy the small country parishes," Father Alan said.

In his new position he will serve as an advisor to Bishop Mark and help him in the administration of the diocese. It's important "That I work with the priests and the lay persons in a positive and constructive manner."

He plans to get out and meet the priests and people of the Diocese so he can listen to their needs and ideas. "I always enjoy meeting people and listening to their stories," he added. "That's the fun part.

"I'm really amazed at the priests, the gifts they bring, and the jobs they do in a happy manner," Father Alan added. "I hope I can make their jobs easier in some way; they are good men."

"I really get a kick out of experiencing the gifts God has given to the lay people and what they add to the life of the Church," he said in amazement. "It's really neat to see them in action."

Bishop Joseph V. Adamec ordained by Father Alan on May 23, 1992 at the Cathedral of the Blessed Sacrament in Altoona. He completed his theological studies at Mount Saint Mary Seminary in Emmitsburg MD.

He is currently the pastor at Saint Joseph Parish in Bellwood. Previously he served as pastor at the Resurrection Parish in Johnstown from 2010 until this year.

He served at a variety of other parishes, including: Saint Mary in Shade Gap from 2005 to 2009; Saint Stephen in McConnellsburg from 2002 to 2009; Saint Rose of Lima in Altoona in 2001; from 1998 to 2001, Saint Vincent Seminary in Latrobe; 1993 to 1998 Bishop Carroll Catholic High School in Ebensburg; Holy Name Parish in Ebensburg from 1993-1994; and Our Lady of Victory in State College in 1993 and 1994.

In 1991 Father Thomas completed his bachelor of science degree in Biology at Juniata College in Huntingdon and the University of Edinburgh in Scotland. He is a graduate of Meyersdale High School.

At the time of his ordination Father Alan said his vocation was nurtured in Scotland, while he was considering a career in medicine.

His family of doctors and pharmacists was kind of shocked with his decision to pursue the priesthood. But, Father Alan, said his family respected his decision and offered their support. He has four brothers.



FATHER ALAN E. THOMAS, VICAR GENERAL

"A part of my spiritual direction is staying open to the will of God," said Father Alan E. Thomas. "Sometimes God asks things of you with which you are not always comfortable," he said with a laugh.

Community

Dinner For Senior Citizens

Loretto: The Dorothy Day Outreach Center at Saint Francis University will hold its annual Thanksgiving dinner for area senior citizens on Wednesday, November 25 from 11:00 a.m. until 1:00 p.m. at Torvian Dining Hall on the university's campus.

The dinner, open to residents of the local nursing homes, senior centers and senior community members, is prepared and served by members of the Saint Francis campus community, and donations for the dinner are collected by university faculty, staff and students. Student volunteers also offer a valet parking service throughout the event.

The dinner is free, but reservations are required. Any senior wishing to reserve a meal can call (814) 472 - 2877 or 472 - 2878. No name is needed when reserving a spot.

The Dorothy Day Outreach Center is also seeking student and community volunteers to assist with the dinner. Those interested in volunteering can fill out a volunteer form at francis.edu/dorothy-day-services, or can call Mary Adams at (814) 472 - 2877. Volunteers are always needed to make the dinner a success.

The Center serves local families in need in four counties (Blair, Bedford, Cambria, and Somerset), providing support, programs, food, clothing, and monetary assistance. It relies mainly on donations from the local community to be able to help others. For more information about the Dorothy Day Outreach Center services and programs visit francis.edu/dorothy-day-center.

High Schools

Live Your Best Life Lecture

Altoona: Former state championship and national runner - up basketball player, Mary Forr, returned to Bishop Guilfoyle Catholic High School as part of the school's Live Your Best Life Lecture series.

Forr, who helped BG to a state championship in 2007 and later was a team member on Notre Dame's 2010 national runner up team, shared her personal



DIOCESE RAISES \$910 FOR CANCER FIGHT: Pictured (left to right) are: Lauren Reilly, Matt Reilly, Mary M. Rogal, Alison Link, Jeanne Thompson, and Saint Joseph Sister Patti Rossi. Members of the of the Diocesan Administrative staff, calling themselves "The DAJ Warriors For Life" participated in the Making Strides Against Breast Cancer Walk that took place on Sunday, October 4 at Altoona PNG Park. They efforts raised nearly \$1,000. Absent from the photo are: Colleen and Aleah Krug, Liz, Ella Rose and Sophie Heverly.

story with a student assembly about successfully blending academics, athletics and her family and Catholic faith.

Forr was well received by the student assembly. She shared an inspirational story and video about Dick and Rick Holt. Rick Holt, who is a quadriplegic with cerebral palsy, told his father he wanted to participate in a 5K race. Dick Holt, a retired Lt. Colonel in the Air National Guard, pushed his son and they finished second to last. Rick told his father, "Dad, when I'm running, it feels like I'm not handicapped."

Forr used that video and story to emphasis to the BG student what is important in life. "How much do you love?" Forr said. "It's not about finish line as much as it is about the journey. God will ask us, 'how much did you love.' Dick and Ricky Hoyt figured this out."

Forr shared her personal story of a lifelong dream of earning a tryout and eventually a spot on the Notre Dame women's basketball team. Forr would become a well - liked and inspirational figure on the Notre Dame team that lost in the 2011 national championship game.

Forr's friends and fellow pick - up basketball players at Notre Dame lobbied hard for the Notre Dame coaching staff to give her a shot.

"I stopped by the basketball



LECTURER: Mary Forr (second from left) received a warm welcome from the Bishop Guilfoyle Catholic High School, Altoona, students during the Live Your Best Life Lecture. Forr is seen with (from left) Mike Cacciotti (BG vice principal) and Lisa Georgiana and Linda Skupien (BG Alumni Association).

office just about every week to ask if they were taking walk-ons," Forr said. "My friends wrote e - mails and letters to the coaching staff in support of me."

Before her senior year, Forr received the break that Notre Dame was having tryouts. "I received an e - mail from a coach that they were having tryouts. And she said, 'tell your friends we have received their e-mails, and they can stop sending them. They believed in me.'"

The night before the tryout, Mary Forr called her sister, Marita, an accomplished Special Olympian and volunteer at Saint

Therese of the Child Jesus parish, Altoona and Garvey Manor Nursing Home, Hollidaysburg. Marita's message hit home for Mary as she said, "Mary, you just have to trust in God."

Forr suggested to the BG students to "make your life full" and shared a line about her playing days at BG from coach Mark Moschella, who was in attendance. "We talked about the four priorities ... God, family, school and basketball. God loves you uniquely. Place your life in his hands."

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Bereavement Retreat

Hope and Healing: A Retreat for Men and Women Struggling With Issues of Grief and Loss

Sooner or later grief comes to all of us. We find ourselves unprepared for the wide range of emotions and reactions we feel as we undertake the mourning journey. Each person grieves differently. Brother Andre offers hope and encouragement by gently demonstrating the importance of dealing with grief in a healthy way, both emotionally and spiritually. This retreat will offer a prayerful and nurturing environment to reflect on the dynamics of grief and loss in the context of Christian spirituality.

Biography: Brother Andre Mathieu, C. P. has a rich background in ministry which includes expertise in the areas of gerontology and bereavement ministry, and a background in the study of issues related to death and dying. Brother Andre offers a deeply prayerful and reflective approach to these important topics.

Date: Friday-December 11 to Sunday-December 13, 2015

Time: 6:00 PM Friday (Dinner) thru 12:00 PM Sunday

Suggested Offering: \$185.00 (\$50.00 deposit required)

To register, please call St Paul of the Cross Retreat Center at 412-381-7676, or online at stpaulsretreatcenter-pittsburgh.org. 148 Monastery Ave. Pittsburgh, PA 15203

In The Alleghenies

Liturgical Reflection . . . Thanksgiving Day



Thursday, November 26, is Thanksgiving Day and a special day of prayer in the Diocese of Altoona - Johnstown. It is a Day of Prayer for the Harvest and Fruits of the Earth. As our country gives thanks for our many blessings, we take time to give God thanks and praise for the many gifts we have received. All are encouraged to participate at Mass this day. Please join in praying the following:

*O God, the source of every gift,
we confess that all we have and are comes from You.
Teach us to recognize the effects of Your boundless care
and to love You with a grateful heart.
We give You thanks and praise for Your many favors.
In gratitude may we share these gifts with others.
We ask this through Christ, our Lord. Amen.*



PROTECTING THE POPE: Windber native Deanna (Dalla Valle) Sell, a Pennsylvania State Trooper stationed in Gettysburg, volunteered to go to Philadelphia to protect Pope Francis during his visit there in September. Deanna is the daughter of Deacon Joseph R. Dalla Valle, and is a former member of Saint Anthony of Padua Parish, Windber. She is now a member of Saint Rose of Lima Parish, York.



ROSARY DEVOTION: Saint Benedict Parish, Johnstown, was one of 19,000 sites nationwide celebrating a public recitation of the Rosary on Saturday, October 10, celebrating the 98th anniversary of the October 17, 1917 Miracle of the Sun, at Fatima. The observance at Saint Benedict Parish was held in front of the parish church.

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Forr currently teaches Latin, history and religion at Saint Peter's Elementary School in Washington, D.C., and she's the girls' basketball coach at the school.

"The journey was special at Bishop Guilfoyle and Notre Dame," Forr said.

Higher Education

Alumni Awards

Cresson: The Mount Aloysius College Alumni Association has announced that Ann M. Benzel has received the 2015 Honorary Alumni Award.

Benzel, who serves as Secretary of the Board of Trustees at the College, received the Award during the 2015 Alumni Recognition Dinner held in the College's Bertschi Center and Technology Commons. The Dinner was held during the College's combined Homecoming/Alumni Weekend festivities. Mount Aloysius College President Tom Foley and Helen Boyko, president of the Mount Aloysius Alumni Association presented the Award to Benzel.

Ann Benzel currently serves the President of Benzel's Bretzel Bakery, Inc. a fourth generation family - operated business, serv-

ing the public since 1911. She is recognized for her community service, support, and loyalty to Mount Aloysius College as well as to many cultural and civic organizations throughout Pennsylvania and the southern Allegheny Mountains.

At the same dinner, Linda DelGrosso of Bellwood received the Distinguished Alumni of 2015 Award from Foley and Boyko.

Prior to attending Mount Aloysius, DelGrosso graduated from Marywood Seminary in Scranton. In 1970, DelGrosso earned her associate's degree from Mount Aloysius Junior College in merchandizing and retailing. She is known and recognized for her business expertise, service and commitment to Blair County, Pennsylvania and to Mount Aloysius College.

Since the 1970's, DelGrosso has worked in various roles in DelGrosso family of companies, including manager of the retail store operations at DelGrosso's Amusement Park during the summer, and in the quality control lab and other operations at DelGrosso Foods.

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See Professional Profile on LinkedIn

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Point Of View

I couldn't believe it! Right before my eyes, in the first week of November, the town was decorated in red and green! Yes, the quaint town of Ebensburg was decked out for Christmas and after a double take of my calendar, the date was right, November 4, 2015!

In the past, when I would see the early sights and sounds of the holidays, my heart would begin to skip a beat faster and panic would make its debut, reminding me in a very real way of everything I need to get done in a few short weeks! Well, to put it simply, I finally learned my lesson about Christmas and learned it the hard way!

You see, in seasons past, my dream of a perfect Christmas used to occupy my every thought from Halloween on. My mind went into overdrive, focused on everything I needed to get done. This most precious season and all of the secular hoopla became the source of my greatest stress and my to do list, became my idol, the very altar where I sacrificed my joy and peace! I admit, although my heart begged with me to reconsider, I often did miss the real reason of the season, letting the world slowly lure me into its secular trap.

But, not this year! Why? Because this year I remember that very Christmas, a mere two years ago, when I got the personal invitation, a simple request, an invite I never knew was coming, one I am so glad I accepted. So where was I invited to go? Was it a wonderful holiday party? A gorgeous corporate event? No, I was invited to the foot of



Family Matters

By Amy Kanich
An Invitation . . .

the manger, a simple wooden animal feeding trough, where a little child, beckoned me to take a closer look, a personal view of the true meaning of Christmas!

Two years ago, I felt a deep calling in my heart to write my thoughts about Christmas, challenging myself to look beyond the secular view of this season, looking close enough to find the Sacred within. Each and every day of Advent I wrote about my views of Christmas and then willingly turned the pen over to Christ allowing Him to edit my version. The end result, a candid view of Christmas from my eyes, the world's eyes and then most importantly God's eyes. An Advent Devotional that God encouraged me to write, one I am humbled to have finished, a work of the heart titled, **Room In The Inn**.

Here is an excerpt: "Enough is enough!" As I busy myself with the endless cares of holiday preparations there is an ever looming sense of fear that has been occupying my everyday thoughts. Fears of "Enough" I would safely call them. Will there be enough time to get everything done? Do we have enough presents for everyone? Is there enough money in the bank? Do we have enough food

prepared? Questions that seemingly just fly through my head, days and nights on end, never ceasing until they are finally wrestled down to a heart scream of "Enough is enough!" Yes, we have enough, maybe not exactly what the world states we need but the truth is we have more than enough. More than enough of what we truly deserve, in fact our "Enough" was born into the world of not enough, filling every bit of our need or desire. As the world scrambles to lure us into the trap of over advertising, telling us daily lies that we don't have enough, may we always remind ourselves that our "Enough is enough" for our God is more than enough. Help me Lord, when I find myself feeling like I need to scramble and answer the questions of enough, I can surely quiet my soul knowing You are my Enough, in fact, way more than I could ever desire. If you would like to purchase a copy of this Advent Booklet, please send a request and payment to Truly Blessed Chaos, Po Box 39, Nanty Glo, Pa 15943. The price for each copy is \$4.00, plus \$1.00 S&H per book. Also, if one prefers they can order books online at www.trulyblessedchaos.com or call the office at (814) 886 - 5551.



Another Perspective

By Monsignor Timothy P. Stein
Thank You, Rosemary

Biographers are turning their attention to a figure long kept in the shadows: Rosemary, Kennedy, the oldest of five Kennedy daughters, and sister of President John Fitzgerald Kennedy. Born in 1918, a year after the future president, Rosemary suffered from a variety of intellectual and physical disabilities stemming from oxygen deprivation at birth. Rosemary didn't have an easy time fitting into her fiercely competitive family; her life was a constant struggle to keep up with her brothers and sisters and to meet the exacting standards of her parents.

Perhaps the most peaceful period of her early life was when she attended a school conducted by Sisters of the Assumption in London, when her father was Ambassador to the Court of Saint James. Rosemary thrived when taught by the Montessori method, but regressed when the bombing of England during the Second World War forced her return, with her family, to the United States. Ambassador Kennedy made the decision to have a lobotomy performed on Rosemary when she was 23 – years – old.

The surgery was not successful; it left her even more physically and mentally impaired than she had been before. She lived out the rest of her life under the care of Franciscan Sisters at Saint Coletta School in Wisconsin, dying there at age 86 in 2005.

I told the story of Rosemary Kennedy to my congregation two weeks ago, the 32nd Sunday in Ordinary Time, when the gospel story was that of the "widow's mite," - - the poor widow who made her small offering to the Temple treasury, and who was lauded by Jesus for making a contribution greater than all those made by the more affluent people who had gone before her. Her offering was made from love. Her offering came not from surplus wealth, but from real poverty. She gave all that she was capable of giving. I found the parallel with Rosemary Kennedy's story to be striking.

Rosemary's sister, the late Eunice Kennedy Shriver, made a speech in which she said that of all the Kennedys, it was Rosemary who had made the greatest impact on the world. Because of Rosemary, Eunice said, the whole family had been galvanized to become advocates for the rights of all people suffering from any sort of disability. Legislation dealing with the rights of the disabled signed by President Kennedy was inspired by Rosemary, Mrs. Shriver explained. Shriver's own founding of the internationally acclaimed Special Olympics Movement all began from the time she had spent with Rosemary, as a young woman, encouraging her to swim, to play tennis, to sail - - to do all of the things no one thought she could do. Eunice saw something in Rosemary that few others could or would see: she saw meaning and worth, a life that meant something. She saw that Rosemary, despite all of her limitations, could make a contribution to the world that no one else could make. Hidden from the public eye, missing from the family photographs, living in the shadows, Rosemary Kennedy touched more lives than any of her more famous siblings.

Efforts continue in our Diocese to establish a L'Arche community, a community where people like Rosemary Kennedy will be recognized as important, contributing, members of society; a community where their gifts will be applauded. Rosemary's story, and the story of all people suffering from any sort of disability is a story that can challenge all of us to look beyond what seem to be the shortcomings or weaknesses of others - - to look beyond our own limitations, and to give thanks for what they and we can contribute to making this world a better place and building up the Kingdom.

Everyone of us has a gift to bring to the table, something for which we can all give thanks on this Thanksgiving Day.

I'm grateful to Rosemary Kennedy for the reminder.

Why Diaconal Service Is So Vital

By Archbishop
Charles J. Chaput O.F.M. Cap.

This reflection was originally published in the September 2015 issue of Deacon Digest Magazine and is used with permission of Abbey Press Publications. All rights reserved.

I'm very grateful to **Deacon Digest** for inviting me to contribute to your special issue on ministry to families.

I've been thinking a great deal about families lately, for obvious reasons. Soon, in Philadelphia, we host Pope Francis for the World Meeting of Families. Next month (October) in Rome, I'll be a delegate to the Synod of Bishops, where our work will focus on "The Vocation and Mission of the Family in the Church and Contemporary World."

The more I study the theology of the family, the more I realize that it's also an essential theme for the theology of the diaconate. Let me explain.

In 2002, the Vatican's International Theological Commission published **From The Diakonia Of Christ To The Diakonia Of The Apostles**, a detailed review of the history and theology of the diaconate. As the commission observed, "Through the incarnation of the Word who is God and by whom all was made . . . the strangest revolution imaginable has come about. The Kyrios—Lord— becomes the diakonos—servant—of all."

The Kryios has become the diakonos. If we wanted to summarize the entire Gospel message in six words, we could hardly do better. The point is that deacons are ordained to be visible signs and icons of our Lord's self-gift, his humility and diakonos.

Think of it this way: Deacon Bill Ditewig has noted several times that when Pope Francis washes feet on Holy Thursday, he removes his chasuble and rearranges his stole, so that everyone can see the Pope wearing his stole diagonally in the diaconate style. The Pope is witnessing to the suffering Christ and the servant Church, and in this iconic moment, he uses diaconal attire to underline the point.

For the theology of the family, I commend to you a short, readable catechism about sexuality, marriage, and the family published earlier this year, in anticipation of Pope Francis' 2015 visit. You can find **Love Is Our Mission: The Family Fully Alive** on Amazon or on the World Meeting of Families website.

This little book discusses Ephesians 5, where Paul likens the covenant between Christ and the Church to a marriage. Just as Christ sacrificed himself for the Church, Ephesians 5 calls husbands and wives to mutual self-sacrifice. When a man and a woman love one another through joys and hardships—not only enjoying each other in the honeymoon moments, but forgiving and serving one another in the inevitable sloughs and crises—then marriage is at its most "diaconal," for in those moments marriage truly echoes our Lord's own humility and mercy.

The Catholic diaconate and sacramental marriage are two distinct but closely allied ways that we save our lives by losing them, two ways of testifying that we've all been created for a communion built on loving service. Our Kyrios was a diakonos, and every area of our lives is implicated.

When Christians want to know the appropriate expressions of our sexuality, we look to Christ's humility and service. Our marriage covenants—like God's covenant with Israel—mean that we don't abandon our promises when the going gets tough. Our marriage covenants—like Christ's covenant with the Church—always rely on God's grace as the engine for self-giving. The marriage sacrament has an intrinsically diaconal character.

Today's world urgently needs the witness of deacons and families founded in sacramental marriages. The questions and challenges of family life can seem overwhelming. Divorce, cohabitation, pre- and extra-marital sex, pornography, abortion, certain reproductive technologies, same-sex marriage, and a pervasive contraceptive mentality: all of these issues crowd the American pastoral landscape. These issues are interrelated. They have their roots in an unhealthy, excessive individualism. The uniquely modern threats to marriage and family life can be

traced to individuals selfishly pursuing their appetites and entitlements. Sin and tragedy have always been complex. Pastoral encounters have always required patience. But the peculiar mark of our own times is how modern men and women instinctively resist moral restraints. The ideology of modern consumer culture is a counter-catechesis, teaching us to be "autonomous," to be obligated to no one, and to see sex mainly as a means of pleasure and self-expression, with no higher meaning.

About the only sexual ethic our de-sacralized society can agree upon is consent. We hear again and again in our mass media that whatever consenting adults agree upon is acceptable as a matter of personal moral choice. In practice though, this ethic translates into patterns of thinking and behavior that not only overlook the needs of children, the vulnerable, and the weak, but also perpetuate a bias toward selfishness. There's no special dignity to postmodern sexuality, no summons to serve a vision greater than the self.

This is why we need to give thanks for the Kyrios who became a diakonos. In this new and demanding mission field, we have a pressing need for deacons and faithful sacramental marriages. Why? The answer is simple. By their witness, they create safe havens for those who seek to be fully "human"—human as God intended us to be. Their example, lived with joy and fidelity, shows the world what the Christian alternative to a purposeless life looks like.

Vatican II not only restored the permanent diaconate, but it also renewed the patristic sense of the *Ecclesia domestica*. The "domestic church" is the fruit of a sacramental marriage. In a domestic church, parents raise children to offer their lives to the Lord, teaching young ones to pray and understand their lives in terms of the drama of salvation. A family like this is oriented towards parish life. And a parish with a critical mass of loving Christian families will truly become a "family of families," a community formed of many domestic churches.

This is the soil where family ministry can really take root. A well-led Catholic parish will see itself as a "diaconal" community; a network of domestic churches

serving one another. Deacons and their families are uniquely suited to be the seeds for this kind of ministry, acting as hosts and taking the practical, welcoming, and serving steps to cultivate a Catholic spirit of fellowship. I could list dozens of such "diaconal" parishes as examples. In one parish, a father lost his job. His family faced financial ruin. But they belonged to a solid family prayer group, with other families like themselves who'd spent serious time building their spiritual lives together. When crisis hit, the other families stepped in and helped pay the bills to bridge a time of uncertainty.

In another parish, a marriage was threatened by the wife's alcoholism. This time, the family was part of a longstanding Bible study group. Its members came forward to help the wife attend her AA meetings, and to ensure that the husband had plenty of practical support during her struggle to recover.

I know of many good parish ministries that do wonderful work in helping new, first-time or troubled mothers. I also thank God for the many parish men's

groups who meet for spiritual fellowship—and whose men hold each other accountable as Christian fathers and husbands.

For these ministries to flourish, mature leadership is required, somebody with the right catechetical formation and spiritual temperament.

This is why diaconal service is so vital. Deacons have the diakonos spirituality. They have—or rather we have, since I'm very proud of the diaconal identity I share with my deacon brothers—the grace and power and discipline of holy orders. And many permanent deacons also have one other intimate, priceless gift: the personal experience of sacramental marriage and daily life inside the "domestic church."

The lesson is this. We've reached a moment in the history of the Church and our culture when deacons are uniquely gifted to serve. We need men with the courage and generosity to love as Jesus Christ himself loved. So step forward and lead, brother deacons: our families and our world need you.

Is God Calling you to a life of service as a Deacon?



The Deacon is called to serve in the manner of Jesus. He is first and foremost a Christian man in his usual employment and lifestyle, trained and formed by additional study and prayer and graced by the Sacrament of Holy Orders for a special ministry to the community.

Deacons may be married or celibate and secularly employed. They may serve in parishes, hospitals, nursing homes and many other ministries.

If you think God is calling you to His service, please contact:

Deacon Michael Russo, Director
The Office of the Permanent Diaconate
925 South Logan Boulevard, Hollidaysburg, PA 16648
Phone: (814) 693-9870
Email: michael.russo@atlanticcb.net



In The Alleghenies

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Her support of Mount Aloysius College includes service as president of the Alumni Executive Board, and her financial support to the school where her generosity continues to students in need of financial assistance.

DelGrosso actively supports the Saint Vincent DePaul Soup Kitchen and works to increase regional awareness of the fight against breast cancer.

Military Friendly School

Cresson: Mount Aloysius College has been designated a 2016 Military Friendly School by Victory Media, the leader in successfully connecting the military and civilian worlds. Now in its seventh year, the original, premier Military Friendly Schools designation provides service members and their families with transparent, data-driven ratings about post - military education and career opportunities. Mount Aloysius

College was the first college in the region to achieve Military Friendly status. This is the College's seventh Military Friendly School designation.

Mount Aloysius president Tom Foley noted that the commitment of the College's faculty and a strong administrative team focused on the special needs of veterans has resulted in this seventh consecutive designation of Mount Aloysius as Military Friendly. "Veterans tell us that they experience significant differences here like one - on - one faculty support, and expert assistance from both our financial aid personnel and registrar's office. The focus is to support each veteran's transition to college in as comprehensive a way as we can for them and their families. Everyone associated with Mount Aloysius is proud of their service."

The Military Friendly Schools designation is awarded to the top colleges and universities in the country that are doing the most to embrace military stu-

dents, and to dedicate resources to ensure their success both in the classroom and after graduation. The methodology used for making the Military Friendly® Schools list has changed the student veteran landscape to one much more transparent, and has played a significant role over the past seven years in capturing and advancing best practices to support military students across the country.

"Post - secondary institutions earning the 2016 Military Friendly School award have exceptionally strong programs for transitioning service members and spouses," said Daniel Nichols, Chief Product Officer of Victory Media and Navy Reserve veteran. "Our Military Friendly Schools are truly aligning their military programs and services with employers to help students translate military experience, skills and training into successful careers after graduation."

Prayer

Carmelite Novena

Loretto: The monthly novena to Our Lady of Mount Carmel and Saint Therese, the Little Flower, sponsored by the Discalced Carmelite Nuns, will open Sunday, November 22 and conclude Monday, November 30, the Feast of Saint Andrew.

All intentions submitted will be remembered in the special novena prayers following daily Mass in the newly - renovated chapel at Carmel.

Those desiring to share in the graces and blessings of these nine days of prayer, and in the

private prayers of the Carmelite Nuns during the novena, are requested to send their petitions to Mother Prioress, Discalced Carmelite Monastery, P. O. Box 57, Loretto PA 15940.

Benediction of the Most Blessed Sacrament is given every Sunday at 4:00 p.m. and every First Friday of the month in the public chapel at Carmel, followed by veneration of the relic of Saint Therese.

Youth

Catholic Scouting Awards

Altoona: The annual Catholic Scouting Religious Awards Mass was held Saturday, October 24 at the Cathedral of the Blessed Sacrament. Bishop Mark L. Barchak presided, with diocesan scouting Chaplain Father Joseph Orr assisting. There were 41 scouts, one adult, and a troop received awards.

Receiving awards were:

- - Angel on My Shoulder: Allie Catherine.

- - Family of God: Colleen

Barnett, Korena Behe, Monica Behe, Alissa Clegg, Charlotte DeNezza, Lindsey Dietz, Ashley Laskowski, Angelina Lingenfelter, Katie Marflak, Samantha Mikesic, Alyssa Montler, Molly Olds, Rachel Sharrar

- - I Live My Faith: Meghan Eckenrode, Lily August George, Haley Gray, Allura Nesbella.

- - Saint Kateri Tekakwitha: Rebecca Burns.

- - Light of Christ: Austin Gray, Isaac Opperman, Theodore Opperman, Isaac Pramuk.

- - Parvuli Dei: Joshua Bechtel, Hunter Buterbaugh, Max Clement, Cody Dietz, Cameron Farabaugh, Joseph Hite, Adam Lieb, Zachary Mislevy, Anthony Smithmyer, Thomas Urbain, Braden Wherry.

- - Pius XII: Matthew Behe, Andrew Crusciel, Cole Crusciel, Neil Sutton, Michael Shuss.

- - Adult Bronze Pelican: Cyndy Isenberg.

- - National Catholic Quality Unit Award Pope Paul VI: Pack 383, Our Lady of Victory, State College - - Brent Laskowski leader.

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CNS Photo/Alessandro Bianchi, Reuters

ANGELUS: Pope Francis waves during his Angelus from the window of his studio overlooking Saint Peter's Square at the Vatican, Sunday, November 8.

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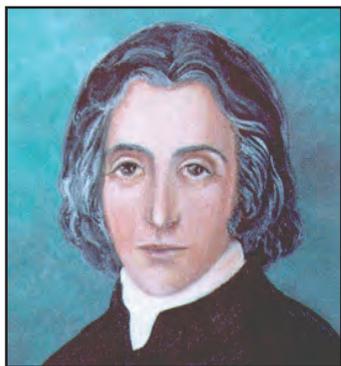


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A Prince In The Service Of The Great King

The Servant Of God
Demetrius Augustine Gallitzin
1770 - 1840

Pope Celebrates All Saints Day At Roman Cemetery

By Cindy Wooden
Catholic News Service

ROME (CNS) -- While the Beatitudes can seem counterintuitive, Jesus knew that the poor in spirit, those who mourn or are persecuted and those who work for peace and justice are those who are open to experiencing

God's love and mercy, Pope Francis said.

Celebrating an evening Mass Nov. 1, All Saints Day, amid the tombs of Rome's Verano cemetery, Pope Francis assured people that the saints would intercede for them and for their beloved departed.

Hundreds of people went to the cemetery to prepare their loved ones' graves for the Nov.

2 feast of All Souls. As Pope Francis processed to the temporary altar, he also stopped to lay a white rose on a grave.

The day's Gospel reading was St. Matthew's version of the Beatitudes, which the pope said was the path Jesus taught as the road to heaven.

"It's a journey difficult to understand because it goes against the tide, but the Lord tells us that whoever takes this path is happy, (or) sooner or later will become happy," the pope said.

Those who are "poor in spirit," the pope said, are happy because heaven is their only treasure; heaven awaits them.

Those who mourn are blessed because without ever having experienced "sadness, anguish, pain, one will never know the power of consolation," the pope said. But those who know how to weep for themselves and for others will experience the caress of "the tender hand of God."

"How many times," the pope asked, "are we impatient, nervous, always ready to complain" and to criticize others as if "we were the bosses of the world when in reality we are all children of God?"

Jesus showed his followers that meekness is the path to eternal happiness, the pope said. Although the son of God, he experienced exile as a child in Egypt, he was slandered, falsely accused and condemned. But "he took it all with meekness. He bore it out of love for us, even to the cross."



CNS Photo/Paul Haring

POPE USES INCENSE: Pope Francis uses incense as he venerates a statue of Mary during Mass in Verano cemetery in Rome Sunday, November 1, the Solemnity of All Saints.

Those who hunger and thirst for justice, the pope said, "will be satisfied because they are ready to welcome the greater justice, which is what only God can give."

The merciful are blessed because they have experienced the truth that everyone is in need of forgiveness and mercy, the pope said. "They don't judge everything and everyone, but try to put themselves in the other's shoes."

Mass always begins with asking God's forgiveness and mercy; it is a time when "we recognize ourselves for what we are, sinners. It's not just a saying, a formality," he said. "And if we learn how to give others the forgiveness that we ask for ourselves, we will be blessed."

The Beatitudes say that peacemakers will be blessed and that is something often visible in the here and now, he said. "Look at the faces of those who go around sowing discord; are they happy? Those who always look for opportunities to trick others, to take advantage of others, are they happy? No, they cannot be happy."

But those who patiently try each day to promote peace and reconciliation, even through small gestures at home and at work, "are blessed because they are true children of our heavenly Father, who always and only sows peace."

As dusk approached, Pope Francis asked the thousands of

people gathered in the cemetery to pray with him for "the grace to be simple and humble people, the grace to know to weep, the grace to be meek, the grace to work for justice and peace and, especially, the grace to let ourselves be forgiven by God in order to become instruments of his mercy."

Earlier in the day, the pope recited the Angelus with visitors gathered in St. Peter's Square, focusing on the call to be saints that all Christians receive at baptism.

The saints officially recognized by the church and the saints "next door" are models to imitate and are those who give people encouragement, he said.

At baptism, the pope said, "we received the 'seal' of our heavenly Father and we became his children. To put it simply, we have God's last name," and a vocation to holiness.

The saints are those who have kept that seal intact and behaved as children of God, he said.

"To imitate their gestures of love and mercy is a bit like continuing their presence in the world," he said. "These evangelical gestures are the only ones that resist the destruction of death. An act of tenderness, generous help, time spent listening, a visit, a nice word, a smile -- these can seem insignificant, but in the eyes of God they are eternal because love and compassion are stronger than death."

Prayer For Father Gallitzin's Intercession

O God, light of the faithful and shepherd of souls, who sent Servant of God Demetrius Gallitzin to serve God's people in the Allegheny Mountains, feeding your sheep by his words and forming them by his example, pour out your Spirit to sow seeds of truth in people's hearts and to awaken in them obedience to the faith.

May the Gospel continue to be preached and the Sacraments bring power and grace to the faithful. By the example of this man of faith, Demetrius Gallitzin, may your people advance in the path of salvation and love.

Confident of your faithfulness to us, we humbly ask you, our God, to grant us the favor of (name your intention).

May Christ's saving work continue to the end of the ages, and may we feel a more urgent call to work for the salvation of every creature. We pray this, as did your priest Demetrius Gallitzin, through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

+ + +

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Word of Life



The Pope Teaches

By Pope Francis
Families Must Forgive

VATICAN CITY (CNS) -- The secret to healing wounds among family members is to “not end the day in war” and to forgive one another, Pope Francis said.

“One cannot live without forgiving, or at least one cannot live well, especially in the family,” the pope said Nov. 4 at his weekly general audience.

Recalling the recent Synod of Bishops on the family, the pope said that he wanted the final report to be published so that all may take part in the work of the past two years. However, he said, his general audience talk would not examine the conclusions but rather reflect on the great gift that marriage and the family are for society, especially in a world that “at times becomes barren of life and love.”

The pope told the estimated 15,000 people in St. Peter’s Square that families are like “a great gym where one trains in giving and in mutual forgiveness.” Using the Gospel account of Jesus teaching the ‘Our Father,’ the pope stressed that forgiveness heals the wounds often caused “by our weaknesses and our selfishness.”

“There is a simple secret in order to heal wounds and dissolve accusations: Do not end the day without asking forgiveness from one another, without making peace between husband and wife, parents and children, brothers and sisters, daughters-in law and mothers-in law,” he said.

By immediately asking for forgiveness and forgiving others, the pope continued, the family becomes stronger and creates a solid foundation that can withstand any difficulties that may come.

In order to forgive, Pope Francis told the crowd, “you don’t need to make a great speech; a caress is sufficient and it’s all over. But, do not end the day in war. Understood?”

The pope also stressed that the synod emphasized the role that forgiveness plays in the vocation and mission of the family and that it not only saves families from divisions but helps society “become less evil and less cruel” as well.

The church, he assured, “is always near to help you build your house upon the rock of which Jesus spoke.”

Christian families, the pope said, can do much for society and the church and the upcoming Holy Year of Mercy can be an occasion for families “to rediscover the treasure of mutual forgiveness.”

“Let us pray so that families may always be more capable of living and building concrete paths of reconciliation, where no one feels abandoned by the weight of their trespasses,” the pope said.

“There is a simple secret in order to heal wounds and dissolve accusations: Do not end the day without asking forgiveness from one another, without making peace between husband and wife, parents and children, brothers and sisters, daughters-in law and mothers-in law,” the Pope said.



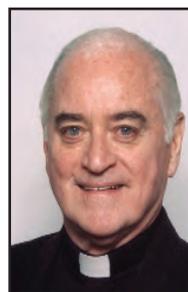
ONE MORE TIME: Pictured in 1989 are the cantors and choir directors of Saint Michael Parish in Saint Michael.

During the 2015 World Synod of Bishops on the family at the Vatican, many of us were able to see that disagreements abound in the church.

But in all of the disagreements, I could see Pope Francis adopting the same leadership style as Pope John Paul II, and that was to try to fight discord with charity, to promote brotherly unity above all, and to speak for mercy and charity. In my opinion, both St. John Paul II and Pope Francis are Christ figures.

In the 1960s, we saw similar discord during the Second Vatican Council, when some disagreed with the direction that the church was moving in. We have to keep in mind that we must respect the sincere convictions of others, even if we disagree with them. No one should be subject to coercion of any kind when it comes to following his or her conscience.

But we have to also keep in mind that we have seen that the church can develop and change with time. The Second Vatican Council taught us that this change is only possible in our traditions, not in the church’s solemn dogmas.



Spirituality For Today

By Father John Catoir
Synod Will Yield Good Fruit

For example, the teaching that Jesus Christ is true God and true man will never change, but our understanding of the role of women in the church is a tradition that is evolving. How far that change will go remains to be seen.

Ecumenism is another example of new thinking in the church. Vatican II council fathers debated the reunification of the Christian churches because Jesus wanted unity.

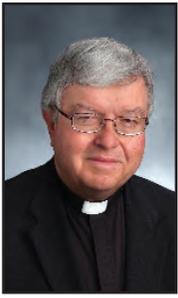
We have to accept that within the church, we have a lot of different views. Some people view the church as an authoritative, absolute monarchy. Others understand authority to be a collegial service. The authority of the pope and bishops is sometimes seen as a service to be implemented in a collegial way.

The 2015 synod in Rome tried to work to achieve this ideal, not without controversy.

But no one has ever claimed that the church is a democracy, which would mean its leadership is guaranteed by the majority. The fact is that the pope is in charge and, therefore, the outcome of this synod has never been in doubt.

Some unenlightened Catholics have accused Pope Francis of creating discord by his leadership style and his outreach to all of God’s people. But we shouldn’t worry.

Instead, we should be at peace with the leadership style of Pope Francis. We are all in the hands of a good shepherd. The Synod of Bishops, even with all of its controversy, will, in the end, produce good fruit.



Question Corner

By Father Kenneth Doyle A Question About Receiving Holy Communion

A few weeks back, I responded to a man who wrote that he was bothered when he saw a family deliberately avoid the Communion line of a lay extraordinary minister of holy Communion in order to receive the host instead from a priest. I noted that it's the same Eucharist no matter who distributes it, but that ultimately it's the choice of the recipient and that it's not worth worrying about. Perhaps no answer in this column has generated more response, and I thought you might enjoy (and perhaps be enlightened by) a couple of the letters I received.

Response A: "I am 'one of those' who prefer to receive holy Communion from the priest as opposed to a lay minister. When I received my first Communion in 1963 the sister who instructed me, whom I thought very highly of, told us that any time we meet a priest we should look at his hands and acknowledge them as the hands that consecrate the body and blood of Christ and that they are the only hands that

are permitted to touch the host.

"I know the rules have changed since then, and I am not dogmatic about this; so at a crowded Mass I will just get in the nearest line. But if I can do so discreetly, I will move into the line for the priest. Holy Communion should be a very intimate experience. It is just you and Jesus. I think everyone is entitled to a little 'privacy' as to how they wish to conduct themselves. Frankly, I think the person who wrote to you complaining about this probably has too much time on his hands." (Ebensburg, Pennsylvania)

Response B: "I have been receiving Communion for more than 70 years. When I do, I don't think I should have to worry about what the congregation is thinking. I choose to take the host from the priest because: 1) I feel more spiritually bonded when I do that and 2) I pay the priest to give me Communion; it is part of his salary and 3) The priest washes his fingers and thumbs before preparing the

host. No one knows where the hands of the lay ministers have been." (Missouri)

Q. Today I was chatting with a friend who is a Buddhist. She does not have a deep knowledge of the Bible and she talked about Mary Magdalene as a great sinner and former prostitute who developed a romantic relationship with Jesus. I wanted to correct her, but I couldn't find the right words. Can you help me? (Davenport, Iowa)

A. Your friend has perhaps been influenced by the novelist Dan Brown, who suggested in his book **The Da Vinci Code** that Jesus was married to Mary Magdalene and fathered a child by her.

Dan Brown is in the entertainment business. He is a writer of fiction, and this is what he has done. There is no historical basis for the scenario he has created. Mary of Magdala first appears in Luke's Gospel as a woman from whom seven devils had been expelled.

There is no scriptural evidence to link her to the sinful woman mentioned a chapter earlier in Luke who, at the Pharisee's house, washed the feet of Jesus with her tears and dried them with her hair.

What we know from the Gospels about Mary Magdalene is that she was a loyal disciple of Christ who, along with other women, helped to support his work financially. She witnessed his crucifixion and his burial, and she spoke with the risen Lord on Easter Sunday morning and reported his resurrection to the apostles.

Besides the lack of any hard evidence for his fanciful assertions, I would want to ask Brown this: If Mary Magdalene and Jesus really were married and had a child together, then why, from the cross on Good Friday, did Christ assign John to take care of his mother and make no provision for his "wife" and their "child"?

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.



For The Journey

By Effie Caldarola Getting Rid Of Clutter, To Make Room For Things Of The Spirit

A member of my faith - sharing community devoted one year to buying nothing. Nothing, at least, that wasn't a necessity. She bought food, of course, and if her printer ran out of ink, she would deem that a necessary purchase. She paid her utility bills and her mortgage, but she added no "stuff" to her life.

She resisted clothes, jewelry, household furnishings and decor, even gift items. Her children were alerted that Christmas gifts would be family mementos or keepsakes passed on. She found the year meaningful, energizing, spiritual, liberating. Simplicity is good for the soul.

I thought about her on a day when I was researching the current mania about decluttering.

The latest self-help craze is all about getting rid of the stuff that overwhelms us. Probably most recent hit in this genre is Marie Kondo's **The Life-Changing Magic Of Tidying - Up: The Japanese Art Of Decluttering And Organizing.**

In it, Kondo suggests going through possessions by category, saving nostalgic things such as old pictures for last. We are to ask, as we examine each object or item of clothing, "Does this bring me joy?" No? Out with it. Kondo is a disciple of paring down.

If you research this trend, you'll find that Kondo's enormously popular book is a mere tip of an iceberg of decluttering literature and theory. Although this research has triggered my cleaning instincts, I'm more interested in the why of this current trend.

Why this obsession with simplifying? And does the movement hold larger significance for our spiritual lives?

In an October blog for the **National Catholic Reporter**, Michael Sean Winters mentions, in an article about the Synod of Bishops, that the consumer culture is a "principal agent of secularization."

How does our relentless consumerism take us away from God? Basically, does clutter, and the money spent on it, bog down my spiritual life as well as my house? One hardly needs to be a certified hoarder to know that stuff can overwhelm our spirits.

Maybe we're obsessed by clutter right now because we're engulfed in so darn much of it. Clothes are a good example. Remember when your grandmother would invest in a good, solid, expensive winter coat, and it would be her winter coat for years? Today, cheap imports mean that the after-Christmas sales yield winter coats for a few dollars. Cheap Chinese imports, as well as cheap imports from other countries, flood our markets.

This glut of stuff -- kitschy holiday decorations, clothes so cheap and easy to discard -- is so enticing and inexpensive that we fill our houses to the brim. We rent millions of storage units. We take bags of stuff to secondhand stores, only to learn that those old T-shirts eventually get shipped to places such as Africa where their abundance is ruining the native garment industries.

The decluttering trend is screaming "enough!" Even our secular society realizes that something is out of sync in our lives. Clutter speaks to waste, to environmental degradation, to exploitation of resources.

From a Christian standpoint, do we ask God to fill us, or do we mindlessly fill our emptiness with stuff? When it's time to send money to the school fund drive, the refugee crisis, the homeless shelter, do we give first? Or do we buy our toys first and assess what's left over?

Few of us will be brave enough to embark on a year of non-spending. But all of us should approach the upcoming holiday season with an attitude of simplicity. For parents especially, the Christmas season presents the ideal opportunity to discuss what fills us spiritually and what clutters our life needlessly.

Elizabeth Of Hungary 1207 - 1231 Feast - November 3



Elizabeth's short life was nonetheless full; she had a happy marriage and children, was a secular Franciscan, and was so devoted to the poor and sick that she gave away royal robes and founded hospitals. The daughter of a Hungarian king, Elizabeth married a nobleman of Thuringia, Louis, at age 14. He complained about the expense of her many charities until he witnessed a miracle involving Elizabeth, bread and roses. After he died during a Crusade, she became a Third Order Franciscan at Marburg, Germany, where she founded a hospital to care for the sick. Elizabeth, who was declared a saint in 1235, is the patron of bakers, young brides, widows, those falsely accused, countesses and secular Franciscans.

Researcher Finds Something Deep, Life - Changing Within Nuns' Cloister

By Elizabeth Eisenstadt Evans
Catholic News Service

GLENMOORE, Pa. (CNS) -- When independent filmmaker and artist Abbie Reese inaugurated her collaboration with the Poor Clare Colettine nuns at the Corpus Christi Monastery in Rockford, Illinois, she had a professional goal: nurturing a collaborative relationship that would serve as a backdrop to a young woman's transition from secular life into an alternative community.

Ten years down the road, Reese admits that the time she has spent with the nuns, who



practice a form of strict enclosure relatively rare in contemporary culture, has had an effect on her that goes well beyond scholarly objectivity and curiosity.

A relationship that began a decade ago as a long-term project has, over time, evolved into a project she described as both broader and more profound.

Reese was fresh off a year-long volunteer stint as a media liaison in the communications department for a huge hospital ship, another form of enclosed community, when she began her oral history collaboration with the nuns, whom she first approached in 2005.

In the introduction to her 2014 book, **Dedicated To God: An Oral History Of Cloistered Nuns**, Reese writes that the call to leave the secular world and embrace a cloistered existence -- these nuns rarely leave the monastery -- was, for many, quite unexpected: "It defied their God-given temperaments. It violated dreams. It dashed plans for marriage and children. It meant their world would shrink, temporally, to a fourteen-acre campus, so that their minds could dwell on God."

As her relationships with the nuns deepened, they began to open up, not only the physical space they inhabited, but their own vocational stories. "Looking back, I think they wanted to see if I could respect their faith and honor their tradition while within their space," she said.

While at first she would dress in the street clothes she normally wore, eventually she found herself dressing with deliberate modesty. "They only see the hands and faces of other (women), so to see more skin on somebody else is quite distracting. ... I would not wear makeup, and would take off my dangly earrings before going in."

She makes it clear that the nuns didn't impose their expectations on her. Nor did her growing knowledge of monastery life impel her to discover a hitherto unknown call, she added.

"It's clear your calling is to tell stories," one of the nuns told her.

Given that the nuns only speak to each other when strictly necessary, even the act of interviewing one of them was eye-opening, said Reese. "Sister Nicolette (a pseudonym), who was really worldly before she entered, fluent in four languages and grew up in Europe, would get hoarse in half an hour. It takes an emotional toll to communicate like that. She was so deliberate in the words she chose, so thoughtful and contemplative."

"I experienced the monastic pace through them. It is incredibly compelling," Reese said in a telephone interview with the National Catholic Reporter's Global Sisters Report. She added that while she spent nights in the guest quarters and visited the enclosure on occasion as the project evolved, she never spent a night inside the nuns' residence.

(Continued On Page 11.)

CNS Photo/Abbie Reese

POOR CLARE NUNS: In this 2010 photo, Poor Clare Colettine Nuns walk back to their Corpus Christi Monastery in Rockford, Ill., after a funeral service for one of the cloister's elderly sisters.



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CNS Photo/Abbie Reese

AT WORK: In this undated photo, a Poor Clare Colettine nun who is the novice mistress works with a novice in the wood shop at the religious order's Corpus Christi Monastery in Rockford, Ill. (CNS photo/Abbie Reese)



CNS Photo/Octavio Duran

FOUNDRESS: Saint Clare of Assisi was the foundress, with Saint Francis of Assisi of the Second Franciscan Order, the Poor Clares.

(Continued From Page 10.)

In her book, Reese describes the way nuns order their days, a rhythm that moves between manual labor and prayer with a particular and sustained focus on veneration of the sacrament. A few are deputized to answer the phone, a link to the personal and global sorrows and crises outside their walls.

When they aren't gathered for the Divine Office seven times a day -- including at midnight -- or engaged in private prayer, the nuns can be found working in the garden, baking altar breads to be packaged and mailed off to different congregations, or fixing furniture in their workshop. Though they depend chiefly on donations to run their household, they also have a gift shop in which they sell hand-sewn Communion veils as well as cards and rosaries.

As do other cloistered communities, the nuns at Corpus Christi seem to have great confidence in the efficacy of their calling: healing the world through the power of intercessory prayer.

"They intervene in the course of history, believing that their prayers and penances for strangers and family can alter

outcomes," writes Reese. "At the ceremony when a nun makes final, permanent vows, she hugs her family for one final time. This sacrifice serves a purpose: The material world is not the end, and their sufferings and martyrdoms allow God's will to become manifest in the world."

These final hugs happen six years after a sister enters as a postulant. "It's a really emotional ceremony," said Reese. "Their mothers don't want to let go."

Thereafter, nuns will only see their families seated behind a grille, and they are only allowed four visits per year. Some of the older nuns told her, Reese said, that after they departed for the monastery, their mothers would continue to set a place at the dinner table for them: "The separation was so extreme that it was like a death."

Nonetheless, she said, the community continues to attract vocations. At the moment, there are approximately 22 nuns in Rockford, some of whom had transferred from active orders. One, she said, had served in the military.

Like other religious communities, these Corpus Christi nuns -- theirs is a Franciscan order (Clare was a friend and follower of St. Francis -- have pets. Though the nuns told Reese that the dogs are there to protect them, "God sent them a cat. They found it in the dumpster one day."

"People keep asking me why I spent 10 years on the project" said Reese, a non-Catholic raised by two veterans of the 1960s' Jesus movement. "There are really fun women. That's part of the reason it was so enjoyable for so long."

But they also are very open about the cost of shutting the door on the secular world. "When a young woman enters, she isn't immediately expected to wake up every night (for prayer). It's something they are gradually assimilated into."

As Reese spent more and more time getting to know the Corpus Christi community, her interest in telling the story in greater depth grew.

"The whole reason I wanted to do this project was to follow

young women through the process of transitioning from one identity to another," said Reese. In addition to her focus on the Illinois community, she is pursuing a separate project with funding from the Harvard University Shlesinger Library on the History of Women. For the past 10 years, she has been interviewing young women around the country who are considering religious life.

Currently she is in the process of editing "Chosen (Custody of the Eyes)," a film that follows 20-something painter and blogger "Heather." In both the book and the movie the nuns chose to use aliases. "Heather," whom Reese met in 2005, ended up joining the Rockford community of Poor Clare Colettines, becoming "Sister Amata."

But when Reese sets foot in the monastery, which is set back from a busy road, and catches a whiff of the incense, the way she experiences the passing of time itself changes, she said. "As I interacted with those women, who have embraced a different, ancient rule, I understood it in a different and much deeper way."

Asked why women who so rarely interact with the culture that laps at their door chose to open up their lives to her, Reese said: "In part they see the benefit of people knowing that this life still exists, that young women are still called."

While she was collecting information, she shared the transcripts with the nuns she interviewed.

And when the book was finished, she gave them a copy which, the mother abbess told her, they passed from one nun to another. As the nuns have read the book, they have told Reese they've been learning about themselves.

Reese's project has another future benefit: providing the nuns who function as administrators with biographical details about their companions, with whom they often shared the rigor of a daily routine without the small intimacies of secular friendships. "When a nun died," she said, often they didn't know what to put in the monastery record."



SHYCON: (Left) Keynote presenter Jesse Manibusen used music and humor to engage students at the annual SHYCON. This year's theme was "What Does YOUR Song Sound Like?" (Right) A group from Saint Augustine Parish in Saint Augustine and Saint Monica Parish in Chest Springs enjoyed an interactive keynote presentation at SHYCON 2015. (Left to right): Religious education instructor Roy Holtz and students Morgan Maslonik, Tia Kirby, Lydia Drass, and Lindsey Drass. The annual Senior High Youth Conference (SHYCON) was held Sunday, October 25 at Saint Francis University in Loretto.

SHYCON Keynoter Hits Right Note With Teens

**Photos And Text
By Tony DeGol**

Any good singer knows the importance of hitting the right notes or a song is just noise.

Hundreds of teens were encouraged to make their personal song the most melodious it can be at the annual Senior High Youth Conference – or SHYCON – on Sunday, October 25 at Saint Francis University in Loretto.

More than 920 high school students attended the gathering, sponsored by the Diocesan Office of Youth Ministry.

Memorable moments of the day included two keynote addresses by nationally recognized speaker, musician, and comedian Jesse Manibusen.

Armed with his guitar, he used music and jokes to engage the teens and highlight the theme of SHYCON 2015: "What Does YOUR Song Sound Like?"

Manibusen reminded the students that the Church is not a building, but rather the people of God, and they are, indeed, the song of the Church.

"Who is the Church?," he shouted out several times.

"We are!," the teens yelled back.

"Where is the Church?," he then asked.

"Right here!," they responded.

Manibusen noted that service and solidarity are great songs of the Church.

"The world knows our song when they see us out and about," he stressed. "It's really clear when you come to Mass that you're Catholic, but what happens when we leave? How do we live? How do we act? How do we serve? People know immediately where the Church is when they see us with each other. They see immediately when we show up, step up, step out, plug in, participate, celebrate, sacrifice."

In between the keynote addresses and lunch, the students enjoyed a gymnasium filled with giant inflatables – a SHYCON tradition. In keeping with the theme of the day, students also competed in a version of the classic television game show,

"Name that Tune."

Francine Swope, diocesan coordinator of Youth Ministry, Religious Education, and Sacramental Preparation, organizes SHYCON with help from a planning team.

"Our message was to get the students thinking about what their song sounds like and if their song is what God would want them to sing," she said. "Sometimes our song needs to be edited. We do that by going to Mass, receiving the sacraments, praying, and leaning on family and friends. We have to be a willing participant if we want our song to be the way it should be."

When asked what her song would sound like, SHYCON participant Rebecca Lee of Holy Family Parish in Portage knew immediately.

"I love helping people, so I think mine would deal with something like that," she said.

Other students also seemed inspired by the event.

"Today has been really good because Jesse taught us a lot about empowerment and how as a Church as a whole we can get things done and change the world," said Tia Kirby, a member of Saint Monica Parish in Chest Springs.

Added Alyssa Martinazzi of Saint Francis Xavier Parish in Cresson: "I think it was nice we all got together as Christians to

share our faith, and Jesse really livened SHYCON. We're not embarrassed to show our faith, and we all get to come here and embrace it and show how much we love God."

As always, the day concluded with Mass celebrated by Bishop Mark L. Bartchak.

In his homily, the Bishop recalled the Gospel reading of the day, which featured the story of Bartimaeus, a blind man who asked Jesus to see.

"You're all here today because you have come to celebrate with great joy your faith in Jesus Christ," Bishop Mark stated. "But now all of you are going home, and you're going to go back to your friends, back to school, and you're going to find others who are sitting on the side, and they are as blind as Bartimaeus. Not physically blind, but right now, their eyes are not able to focus of the person of Jesus Christ."

The Bishop urged the students to resist the temptation to stay silent.

"There is a blindness among a lot of people in our world today, but with the gift of faith that has become alive in this celebration today, this experience of SHYCON, don't just leave it here," the Bishop stressed. "Think about people who want to see Jesus and share with them how you were able to see him even just a little bit today."

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Bavarian Prince Lives Benedictine Motto

'Pray And Work' As Missionary Monk In Kenya

By Christena Dowsett
Catholic News Service

ILLERET, Kenya (CNS) -- Benedictine Father Florian's fingers guided a key into the ignition of an old, beat up, Russian off-road vehicle. With a smile on his face, eyes squinting against the sun, he turned the St. Christopher keyring and took off with a pile of smiling children.

Father Florian had just announced that he would be driving down to Lake Turkana for a swim and, like a piper, his words were met with an onslaught of children begging for him to take them along.

The Benedictine monk was born Prince Franz-Josef of Bavaria in 1957. He was named for his great-great grandfather, Emperor Franz-Josef of Austria-Hungary, and said that, despite his royal heritage, he and his six siblings had a normal childhood. He recalled sitting behind his grandfather, surrounded by his favorite toys, listening to the stories of a family friend who was a missionary in Papua New Guinea. This experience was what sparked his interest in becoming a missionary.

He took his vows at St. Ottilien Archabbey, where he adopted the Benedictines' unofficial motto, "Ora et Labora" or "Pray and Work." This has become his mantra for his time with Kenya's ethnic Daasanach community, one of the smallest tribes in Kenya. More than 10 years into his time with them, he has seen many small changes create good things.

He first came to Illeret in 2002 with the hope of turning the outpost mission of the Diocese of Marsabit into a parish of its own. The now established St. Peter the Fisherman Parish sits on a small hill overlooking the town and boasts a distant view of Lake Turkana.

The priest has helped install the town's new water system. He has helped build a mechanic's



CNS Photos/Christena Dowsett

MISSIONARY MONK: Benedictine Father Florian is a missionary monk serving in Illeret, Kenya. He was born Prince Franz-Josef, a member of the royal family of Bavaria, the House of Wittlesbach.

garage, take care of the poor and send boys to school, but Father Florian is adamant that he does not give handouts.

"What's the problem, why did it happen and how can I fix it?" Father Florian asked in reference to fixing the cars in his garage. He said he is especially proud of the garage, where those passing by can receive assistance while traveling. Illeret is almost a full day's drive from the next-closest town.

While he's been able to find solutions to some problems, Father Florian noted that an ingrained issue affecting the community is alcohol. Culturally, one is expected to assist any relative that comes and asks for help, so many find it better to drink their money rather than give it away to a relative who needs it.

"Alcohol is an equalizer between classes," Father Florian added. "The hope is in the younger generation, but it's also possible they will slip into (alcoholism)."

He said community members feel trapped from all sides. The consistent fighting with

neighboring tribes is a source of great conflict to the Daasanach, who claim they are underrepresented in county government, where most elected positions are held by a neighboring tribe, the Gabra.

"We speak to them with our hands" said community elder Yierat Loins, motioning like a gun, "because no one (in government) speaks for us."

Loins said a main factor in the fighting between the communities is lack of grazing land and water for their livestock. Loins said he remembers that, when he was a young man, there was regular rain and plenty of grass for the animals to eat.

During one period of severe drought, Bishop Peter Kihara Kariuki of Marsabit said the region depended on help from nongovernmental organizations and the church.

"It has practically not rained in three years," the bishop said in 2010. "The little water that is collected is not potable. The people have to use drinking water sent by the government with a tank, at several distribution points. There are people who

have to travel dozens of kilometers to get water."

While the situation is not currently as dire as that picture depicts, these words will probably be recycled again in the future.

Amid the community problems, Father Florian houses several boys at the mission; one of them is Loins' nephew.

Loins said he believes that helping with his nephew's education is one of the best things Father Florian could do for him. While he knows that the war is unlikely to stop soon, he acknowledges that the reason the opposition has the upper hand is because of education.

"Now we have learned their tactics, and we are using their tricks against them by putting our own children into school," Loins said. "We have lost hope in terms of survival, but what else can we do? Our only hope is to take them to school."

Father Florian spoke of the delicate relationship between relief food and the ever-growing dustbowl surrounding the Daasanach. He said he believes that, historically, famine and

death were a way of the natural resources replenishing themselves.

The relief food in the area keeps people from selling their animals, which means the land never has time to heal, resulting in the constantly forming desert and a perpetually worse drought every year. Drought response also brings in a lot of money. The same cannot be said for preventative efforts, he said: The region is so remote, few development agencies come.

"This is a problem in the whole northern region in Kenya," Father Florian said. "The aid organizations help and help, but only do short-term help -- not long-term help to prevent recurring drought. They only help symptoms and not the root causes, because those are much more difficult to change."

One potential solution, he said, is for organizations that give assistance to not just give the food, but to trade it for livestock. If this is done correctly it can help keep people alive and make gains in protecting the environment, he said.

Now Showing

'Burnt' A Dish Gone Flat

By John Mulderig
Catholic News Service

NEW YORK (CNS) -- Can't get enough of TV cooking star Gordon Ramsay's trademark rages and rants? Their fictional equivalent is as close as your nearest multiplex, courtesy of the ego-driven culinary drama "Burnt" (Weinstein).

There's a pleasant enough dessert awaiting audiences toward the end of director John Wells' predictable conversion story. But its bad-boy protagonist's tantrums make for an entree that many will find over-spiced -- while some of the film's thematic side dishes will not agree with palates attuned to traditional values.

Who's that guy with the motorcycle, the leather jacket and the mad kitchen skills? It's suave but volatile -- make that volcanic -- chef Adam Jones (Bradley Cooper).

Although he well deserves a novelty apron declaring him the World's Greatest Cook, perfection-hungry Adam is a troubled soul. In fact, as "Burnt" opens, Adam's alcohol and drug addictions have caused the Paris-trained toque's once promising career to crash.

After completing a self-imposed penance -- the shucking of 1 million oysters, only the last of which he eats in celebration -- clean, sober and temporarily celibate (dames, don't ask!) Adam is ready to return from exile via a well-choreographed comeback. The first step in his plan is



CNS Photo/Weinstein

BURNT: Bradley Cooper stars in a scene from the movie "Burnt." The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

to take over the faltering kitchen of the prestigious London restaurant run by his old colleague from the City of Lights, gifted maitre d' Tony (Daniel Bruhl).

But Adam's ultimate goal, once this upscale foothold has been secured, is to use it to ascend to the summit, the pinnacle, the "ne plus ultra" of culinary achievement, a three-star rating from the folks behind France's Michelin Guide. If the very mention of those venerable red-bound volumes has not caused you to thrash about in uncontrollable ecstasy, then "Burnt" may not be the movie for you.

Unfortunately for those who have to earn their living at Adam's side, and under his direction -- "Yes, Chef!" -- his obsessive pursuit of those coveted astronomical, gastronomical symbols is marked by obscenity-laden lectures berating all and sundry. Pommes frites of an imprecise and varying width? Insufferable! A slap in the face of Western civilization! And so forth.

Prominent among the victims of Adam's ill-tempered outbursts is another old pal from his days in the French capital, Michel (Omar Sy). Although Adam betrayed Michel in spectacular fashion during the course of his booze- and narcotics-fueled downward spiral, the two have since reconciled.

New to the scene of Adam's wrath, but catching her fair

share of his flak, is his plucked-from-obscurity sous chef -- and eventual true love -- the fetching Helene (Sienna Miller).

Abundantly talented but entirely lacking in tranquility or any semblance of consideration for others, Adam will register with religiously grounded viewers as the embodiment of a familiar type of secular pathology. Absent any consciousness of the real deity, he elevates his craft into an idol before which all must kneel -- and to the fuming demands of which all must be sacrificed.

Alongside the irritating curry of Adam's impatience, screenwriter Steven Knight serves up a subplot about Tony's

undisguised but unrequited love for the hunky hash-slinger. There's a complex pathos in the discreet treatment of this subject, with Tony resigned to the impossibility of his desire and to the vaguely comic figure he cuts as a result of it. Ironically, his submission to the absurdity of his situation lends him a certain dignity, a pre-Stonewall sort of pride not to be found among clamoring protesters.

As Adam undergoes his inevitable enlightenment, simultaneously opening up and calming down, we're subjected to yet another instance of the big-screen maneuver whereby any group of people -- in this case, the kitchen staff -- can form a "family" based on shared interests and mutual support. While all natural clans encountered at the movies these days appear to be dysfunctional, these ersatz families always seem to get along swimmingly.

Whatever doubtful savor such a trope may originally have possessed, its flavor has long since gone flat.

The film contains cohabitation, mature themes, including homosexuality, a same-sex kiss, about a half-dozen uses of profanity as well as constant rough and occasional crude language. The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

Coming Up On 'Proclaim!'

Upcoming guests on "Keeping The Faith," Bishop Mark L. Bartchak's segment of "Proclaim!" will include:

November 22 -- As Thanksgiving approaches, Cary and Antonia Solinski, members of Prince of Peace Parish in Northern Cambria, share the reason they are especially thankful this year.

November 29 -- On this first Sunday of Advent, Amy Kanich, Director of the Diocesan Family Life Office, talks about her new booklet that encourages a more spiritual observance of the season.

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May They Rest In Peace



Robert F. Crookston

Robert F. Crookston, 97, of Arbutus Park Manor, Johnstown, died Sunday, November 1. He was the father of Father James Crookston, rector of Saint John Gualbert Cathedral, Johnstown.

He was born August 15, 1918 in Johnstown, son of the late Francis and Mary Margaret (Drew) Crookston. He was preceded in death by his wife, the former Mildred E. Marsh, in 1999.

In addition to Father Crookston he is survived by five other children: Cynthia Fields and husband, Edwin of West Hollywood CA; John and wife, Carol (Stull) of Johnstown; Teresa of Phoenix AZ; Susan of Denver CO; and Robert E. of Johnstown.

Also surviving is a grandson, Christopher Valente and wife, Becky, and their children: Ian, Nathan and Landon; a granddaughter, Allyson Toro and husband, Lee, and their children: Olivia, Logan and Lauren; and a cousin, Dennis Crookston and wife, Judy (Miller).

Preceding him in death were a daughter, Mary Valente; two brothers: George "Bernie" and infant, James; and a cousin, Terrance "Terry" Crookston.

Mr. Crookston was a United States Army Air Corps Veteran of World War II, and retired from Bethlehem Steel Corporation. He was a member of Saint John Gualbert Cathedral parish.

The funeral Mass for Robert F. Crookston was celebrated by his son, Father James F. Crookston, on Friday, November 6 at Saint John Gualbert Cathedral, Johnstown. Committal was at Richland Cemetery.

Memorial contributions may be made to Proclaim TV Ministry, P.O. Box 807, Johnstown PA 15907; or Arbutus Park Manor, 207 Ottawa Street, Johnstown PA 15904.



Sister M. Claire Pawlak
C.S.F.N.

Sister Mary Claire Pawlak, a member of the Sisters of the Holy Family of Nazareth for 86 years, died Friday, November 6. She was 101 - years - old.

The former Anna Pawlak was born in Gallitzin. She is survived by two sisters: Emma Russino of Altoona and Pauline Mandichak of Gallitzin; and by nieces and nephews.

Sister Mary Claire taught in Pennsylvania, Ohio and Michigan for 61 years. For 15 of those years she served as teacher and principal at Saint Hyacinth School in Dillonvale OH, and then for another 15 years served Saint Hyacinth Parish as an extraordinary minister of the Eucharist and as sacristan.

The funeral Mass for Sister Mary Claire Pawlak C.S.F.N. was celebrated Wednesday, November 11 in the chapel of Holy Family Manor, Ross Township, Pittsburgh. Committal was in Saint Joseph Cemetery on the Nazareth Sisters campus.

Memorial contributions may be made to Sisters of the Holy Family of Nazareth, 310 North River Road, DesPlaines IL 60016.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

May they rest in peace.

May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.

Amen

Saint Teresa Of Avila 'Shows The Way Of Radical Love,' Says Carmelite Nun

By Sean Gallagher
Catholic News Service

TERRE HAUTE, Ind. (CNS) -- Western Indiana in 2015 might seem a world away from Spain in 1515.

But on a recent Saturday, a group of Discalced Carmelite nuns in Terre Haute celebrated the close connection that they have to St. Teresa of Avila, their order's foundress, who was born in Spain 500 years ago.

Indianapolis Archbishop Joseph W. Tobin, several priests and scores of friends of the Carmelite Monastery of St. Joseph worshipped Oct. 10 with the 14 contemplative nuns of the Terre Haute community during a Mass in honor of St. Teresa.

In his homily, Archbishop Tobin shared the connection that the nuns had with their foundress.

He said that they, and all people of faith today, can learn what holiness means by looking to St. Teresa.

"(She) taught that holiness begins with desire," Archbishop Tobin said. "Holiness understood as communion with God who is love, and living in a loving relationship with the people that God sends into my life begins with wanting it."

He also reflected on the way in which St. Teresa understood that God was working through the many instances of suffering in her life to bring about great good.

"For her, suffering was not simply a masochistic embrace of pain," Archbishop Tobin said. "It was confidence that God was doing something with the suffering that came into her life. She often talked about being purified by what she suffered. Certainly, God made her suffering fertile."

Ultimately, Archbishop Tobin said, St. Teresa remains relevant for the Catholic Church



today because of the way she points to Jesus, and helps the faithful of all times and places grow in their relationship with him.

"Jesus is the only way that we can understand the gift that God's love brings to us," he said. "And it is only by our enduring friendship with him that we will make our way home."

Archbishop Tobin said with a smile that he reflected on the saint in his homily "in great fear and trembling knowing that the real experts on St. Teresa of Avila are sitting behind me."

The monastery's chapel is arranged with the altar in the middle, with the cloistered nuns separated from the sanctuary and the congregation by cast-iron grillwork.

After the Mass, members of the Discalced Carmelite contemplative community -- which supports itself through making icons, greeting cards and knitted gift items, in addition to the support of donors -- spoke about the importance of St. Teresa to their vocation and community life.

Mother Anne Brackman, the monastery's prioress, has had much opportunity to reflect upon the example and teachings of St. Teresa since entering the

community in Terre Haute in 1959, just 12 years after it was founded.

She noted the continuing significance of the conversion that occurred in Teresa's life, where she went from wanting people to admire her, to her living for Christ alone.

"I believe that people today need to be encouraged that conversion is possible," Mother Anne said. "Sometimes, it takes a long time."

She said that St. Teresa's example can be an encouragement to Catholic parents "who are very distressed at the faith life of their children" who no longer practice it.

"We can't lose hope," Mother Anne said.

She was gratified to have the archbishop, several priests and so many friends of the cloistered monastic community gather to honor their foundress.

"It certainly was an affirmation of what we hope we are for the archdiocese," Mother Anne said. "Even though we are primarily hidden and many people may not know about us, we believe that our life of prayer can be leaven in the dough."

Sister Clare Joseph Daniels reflected after the Mass on how the community has given special attention to the study of St. Teresa's writings in the three years leading up to the 500th anniversary of her birth.

"It's been like having her so present to us. We owe everything to her," Sister Clare Joseph said. "She gave us the way to walk more closely with Christ."

For Sister Clare Joseph, St. Teresa is timeless because she "was so rooted in the Gospel."

"She was so rooted in following Christ," Sister Clare Joseph said. "For me, Teresa totally shows the way of radical love, radical commitment and radical abandonment to following Christ."

Pope Shares Childhood Memories In Interview With Homeless Newspaper Vendor

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY (CNS)

-- Inundated with requests from major media outlets around the world, Pope Francis chose to sit down for an interview with a homeless man who makes his living selling newspapers in Netherlands.

The pope met with 51-year-old Marc, who was accompanied by Frank Dries, the **Straatnieuws** newspaper's editor; Stijn Fen, a journalist; and Jan-Willem Wits, the former spokesman of the Dutch bishops' conference. The interview, which took place at the Vatican Oct. 27, was published Nov. 6.

The interview began with a question about the pope's early days in Buenos Aires, Argentina, where the young Jorge Mario Bergoglio would often sneak out of his home to play soccer with his classmates. The pope admitted that although he loved to play, he wasn't exactly a star athlete.

"In Buenos Aires, those who played soccer like me were called 'pata dura,' which means 'having two left feet.' I played; I was the goalie many times," he said.

The pope's personal commitment to those in need was also rooted in his childhood, he said, recalling the poor Ital-



CNS Photo/Paul Haring

POPE FRANCIS SMILES AT HIS GENERAL AUDIENCE WEDNESDAY, NOVEMBER 4

Pope Francis said "I would go grocery shopping with my mother and grandmother. I was very small, I was four - years - old. Once they asked me, 'What do you want to be when you grow up?' I answered, 'A butcher!'"

ian woman who worked as his family's housekeeper. Her poverty, he said, "struck me" and his mother often gave her necessities that she lacked for her own family.

The woman eventually went back to Italy and returned to Argentina many years later when the pope was archbishop of Buenos Aires.

"I accompanied her until she died at 93 years old. One day she gave me a Sacred Heart of Jesus medal that I carry with me every day," the pope said, adding that it serves as a daily reminder of how she and many others suffer due to poverty.

When asked if he fears that people will grow tired of his defense of the poor and of refu-

gees, the pope noted that while he does feel that some may be tired of it, "it does not scare me. I must continue to speak the truth and how things are."

"It is my duty, I feel it inside me. It is not a commandment, but as people, we all must do it," he said.

Pope Francis stressed that the church must also be "a wit-

ness of poverty," but there are also temptations to lead by words alone and not by deeds. "If a believer speaks about poverty or the homeless and lives the life of a pharaoh: this cannot be done," he said.

He also warned against the dangers of corruption in both political and religious life, recalling that during the Falklands War with Great Britain, many people, including Catholics, would take home the food and supplies they had been tasked with distributing to others.

"It is corruption: a piece for me and another piece for me," he said.

Regarding the fact that, as pontiff, he is confined "like a prisoner in the Vatican," the pope was asked if he had a desire to switch places with a homeless person.

The pope compared his life to the Mark Twain classic, **The Prince And The Pauper**, saying that while the prince lacks nothing and even has friends, he still lives in a "gilded cage."

Asked if he ever dreamed of becoming pope, Pope Francis replied with a categorical "no," adding that as a child, he had very different aspirations.

He said, "I would go grocery shopping with my mother and grandmother. I was very small, I was four - years - old. Once they asked me, 'What do you want to be when you grow up?' I answered, 'A butcher!'"

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